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by M. L. Moser, Jr.



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# **The New English Bible**

# **Satan's Polluted Translation**

*By M. L. Moser, Jr.*

Pastor, Central Baptist Church  
Little Rock, Arkansas



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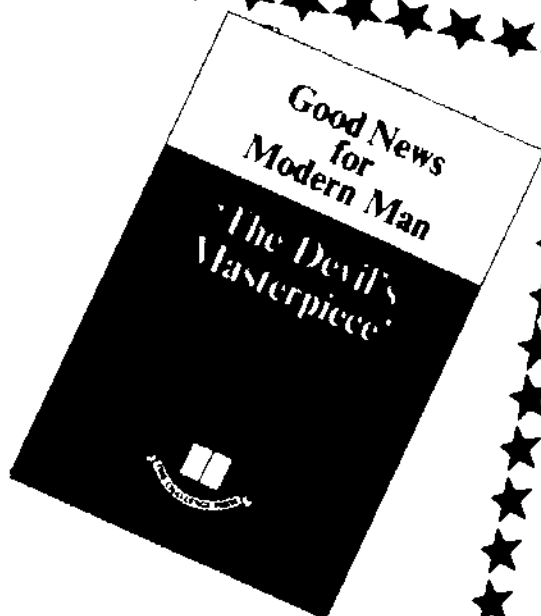
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## ***Introduction***

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"The Holy Bible has had another face lift. A new translation rendered in 20th-Century English with hopes it will appeal to young people comes out Monday." So begins an Associated Press article announcing the new translation, "The New English Bible" (NEB). This new liberal translation has received the praise and accolades of many theological liberals, including Protestant, Catholic and Jewish. For instance, Dr. James E. Sanders of Union Theological Seminary says:

This undoubtedly is the best available translation of the Bible into English of this date. (*Christian Century*, March 18, 1970)

That same issue of *Christian Century* also praises the NEB saying:

The complete New English Bible, now available in one volume, is being heralded as a literary triumph as well as a notable religious accomplishment. Commentators representing all faiths as well as secular critics have praised the scholarship and the language that have gone into this translation, and the Book-of-the-Month Club is offering it as a special selection for spring – the first time the Bible has been chosen . . .

Jesuit Biblical scholar John L. McKenzie, of the University of Notre Dame, predicted in *Time Magazine* that the new version will be quickly accepted for Catholic Church use and praised it as "the most successful modern-language version I have seen." According to Rabbi Samuel Sandmel of Hebrew Union College, the NEB succeeds better than any English Bible in "being a literary work as well as a superb reflection of the meaning of the original."

The modern language edition of the New Testament, "Good News for Modern Man," or TEV was produced by the American Bible Society and is a liberal, modernistic translation of the New Testament which is really a perversion of the New Testament rather than a translation, and appears to be designed to undermine one's faith in the fundamental doctrines of the Word of God. For this reason we have termed TEV "*The Devil's Masterpiece*" which is the title of an 80-page book which I have written exposing this liberal translation. (Available for \$1.00 from The Challenge Press, P. O. Box 5567, Little Rock, Arkansas, 72205) TEV has been promoted not only by the American Bible Society and the National Council of Churches, but what is surprising is that the Southern Baptist Convention, which is supposed to be conservative in their theology, has become one of the prime distributors and publishers of this liberal, modernistic translation, having published their own special "Broadman Press Edition."

The ink was hardly dry in "Good News for Modern Man" until the presses were rolling once again, and this new translation has been published which the translators claim is "up-to-date in scholarship and free of the confusions wrought by the 17th-Century diction" and which is now being thrust upon the English-speaking public.

In 1961 the New Testament portion of The New English Bible was published; and now some nine years later, the Old Testament has been completed along with the books of the Apocrypha, and they have been combined together into one volume and are being offered for sale to the general public for \$9.95.

It was no surprise to see the bookstores of the Southern Baptist Convention promoting The New English Bible since they are so active in the promotion of "Good News for Modern Man." What is surprising is that another Baptist group that has been conservative in their theology has now joined in the promotion of this latest translation.

The Baptist Missionary Association, or BMA, (formerly the North American Baptist Association or NABA) has added their voice to those of the Catholics, Jews, World Council of



Churches, National Council of Churches, and the liberal modernistic "Christian Century" magazine, by endorsing and promoting the Bible, in spite of the fact that the NEB undermines the very doctrines which the BMA stands for as will be seen in the following pages of this book.

Though the BMA has not gone on record in approving or recommending this new "perversion" of Scripture, the Baptist Bible and Book House of Little Rock, Arkansas, the bookstore and publishing agency for BMA materials, operated by the Baptist Publications Committee, has promoted the sale of this translation through advertisements in the daily newspapers in Little Rock and by displaying the book at the front door of the bookstore for maximum sale. T.O. Tollett, manager of the bookstore, wrote a book review recommending the NEB. This review was published in the March 18, 1970 issue of the "Baptist Trumpet," BMA paper for Arkansas. In the review Mr. Tollett said:

However, without a verse-by-verse check, this appears to be a good translation for your personal reading and study. The New Testament has been on the market long enough for most of you to have checked it.

Nearly nine months have passed, giving ample time for a "verse-by-verse" check, yet the 1971 catalog published by the Baptist Publications Committee of the BMA carries a full-page advertisement on page 3 urging the purchase of this new translation. In this full-page advertisement, it is stated that the NEB is:

An entirely new translation from the original tongues into modern English, THE NEW ENGLISH BIBLE is enriched by the most recent biblical scholarship and enlivened by a style which is clear, vigorous, and often majestic. Its aim: to provide the reader with a faithful version of the ancient texts in language he fully comprehends.

THE NEW ENGLISH BIBLE expresses no denominational or doctrinal viewpoint. A completely new

rendering which achieves clarity, dignity, and, in many places, true poetry, it is offered for use in worship, for teaching, or for private reading.

Furthermore, in December, 1970 the bookstore included an advertisement folder for the NEB with the statements mailed out to their customers. This 4-page folder includes reviews and recommendations from some 16 different sources, including Roman Catholic John L. McKenzie, S.J. of the University of Notre Dame; J.A. Sanders of "The Christian Century"; and Samuel Sandmel of Hebrew Union College.

The New English Bible is mainly a British publication and translation, but it is being publicized and highly advertised in the United States as well. Nine British Protestant churches almost immediately adopted The New English Bible in a colorful ceremony in Westminster Abbey. Amidst trumpet fanfares and under the glare of television lights, Queen Elizabeth, standing in for her daughter who is nominal head of the state Church of England, watched church leaders receive their copies of the new translation. Charles H. Dodd, the director of the 24-year project, handed copies of the new Bible, carried in by scholars of Westminster School, to Archbishop Ramsey of Canterbury and leaders of other churches.

The Ecumenical Movement is the popular movement today with joint efforts being conducted world-wide to bring together all denominations into one huge monstrosity called a world church, with its ultimate goal, the blending together of all religions into one world-wide religious organization. That The New English Bible has included the Apocrypha is an effort to accomodate the Roman Catholic Church which has long contended that the Apocrypha is a part of the Bible, a statement which Baptists and most Protestants have always denied.

What we have then is that in the past few years two new editions of the Bible have been brought out in what is called "modern English," and both of them are perversions of the Bible. Though the Associated Press article says "the Holy Bible has had another face lift," a careful examination reveals that

this translation involves more than a superficial facelifting, affecting only the surface. Rather we find that the translators of The New English Bible have made various "incisions" into the Bible itself that have been aimed at many of the "vital organs." But what is worse is that the very "heart" of the Scripture has been attacked so as to remove it altogether, leaving only a lifeless body with neither life in itself nor the ability to transmit life to others.

As is true of other editions of the Bible published in recent years, the stated reason for a new translation is that the King James Version is now obsolete in its language and a version written in modern and contemporary English is now needed since the general public no longer understands the King James Version.

Now no one would argue against a new version written in modern-day English. The question is, "Is The New English Bible a reliable version? Does it faithfully reproduce the Hebrew and Greek texts?" Conservative Bible scholars, i.e., those who believe in the divinely inspired Scriptures; those who believe in the verbal, plenary inspiration of the original Scriptures; those who believe the Bible is the infallible Word of God, have answered with a resounding "NO!" The New English Bible is not an accurate translation but rather the product of a group of men who have sought to eliminate the authenticity of the prophecies of the Old Testament and, if not to completely eliminate the Deity of the Lord Jesus Christ, at least to so weaken it that it can be eliminated in later editions just by the elimination of a few more words.

Just how reliable is The New English Bible shall be the subject of this book. The purpose of this book will be to give this translation an examination so that the reader may see for himself that this is not a reliable translation.

M. L. Moser, Jr.

Little Rock, Arkansas

March, 1971



## ***1. The Virgin Birth***

The doctrine of the Virgin Birth of Jesus Christ is the very "heart" of Scripture. If we deny the Virgin Birth of Jesus Christ, we reduce Him to the level of just an ordinary human being. His pre-existence is then denied, which in turn denies that He has His place in the Godhead and therefore, He cannot be the Son of God. Yet God the Father twice (Matt. 3:17; 17:5) declared Him to be the Son of God; and if He is not the Son of God, then God the Father becomes a liar and the entire Bible is no longer worth the paper it is written upon. There is no middle ground relative to the Virgin Birth, for He either was virgin born or He was not virgin born.

Groundwork for the elimination of the word "virgin" had already been laid by the translators of the Revised Standard Version (RSV) published under copyright of the National Council of Churches. Since their translation of the New Testament in 1946, most other translations have also followed the pattern set by the RSV and have eliminated the word "virgin" in many key passages. The NEB has joined the crowd. In fact, the Hebrew word "*almah*" occurs some seven times in the Old Testament, and in every case it is translated "virgin" in the King James Version, but the NEB has dropped the word "virgin" in all seven.

In Genesis 24:43 the NEB translates "*almah*" with "young woman," in Exodus 2:8 with "girl," in Psalm 68:25 with "girls," in Proverbs 30:19 with "girl," in Song of Solomon 1:3 with "maidens," in Song of Solomon 6:8 with "young women." The other passage is found in Isaiah 7:14 where it is translated "young woman."

Let us look first of all at the passage in the Old Testament that was first attacked by modern-day infidels against the Virgin Birth of the Lord Jesus Christ.

**Isaiah 7:14**

The King James Version reads:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

The New English Bible reads:

Therefore the Lord himself shall give you a sign: A young woman is with child, and she will bear a son, and will call him Immanuel.

In this passage, the NEB has translated the word "*almah*" by the words "a young woman." The scholars who translated the King James Version believed that "*almah*" meant "virgin" and so translated it. We might also note that the translators of the American Standard Version of 1901 also translated it "virgin," and these translators had access to the earliest manuscripts. The question now is, which of these translations is correct? This verse is the chief battleground over the controversy regarding the Virgin Birth of Christ.

T. O. Tollett, manager of the Baptist Bible and Book House in Little Rock, Arkansas, bookstore and publishing arm of the Baptist Publications Committee of the Baptist Missionary Association (formerly NABA), recognized that Isaiah 7:14 has been part of the dividing line between liberals and conservatives or Bible believers and unbelievers. In a book review of The New English Bible, published in the "Baptist Trumpet" for March 18, 1970, Tollett adopts the same arguments as the liberals in seeking to defend the substitution of the words "young woman" instead of the word "virgin," thereby letting us know on which side of the dividing line he places himself with regard to this verse. Tollett says in his review:

Some will hurriedly turn to Isaiah 7:14 to see what it says. From *almah* in the Hebrew the NEB translators use "young woman." This is, perhaps, the true literal translation (judging from Strong, Young, and other Hebrew sources). This is the same word used for Miriam and Rebecca. If you want to test the book as to the birth of Christ, then turn to Matthew 1:23 and the NEB reads, "The virgin will conceive." There could be no doubt in translation over that of the King James which says "a virgin."

If we want to "test the book as to the birth of Christ," since Matthew translated Isaiah 7:14 by the word "virgin," should not that settle forever how the word "*almah*" should be translated?

Those who object to the Virgin Birth have declared that the Hebrew word used here in Isaiah 7:14 is the Hebrew word "*almah*," translated in the King James Version (and most others) by the English word "virgin." The liberals declare that the proper Hebrew word for "virgin" is the word "*bethulah*" rather than the word "*almah*" as these liberals contend that the word "*almah*" simply means "a young woman of marriageable age." Who is right? Should the word "*almah*" be translated by the word "virgin" or by the words "a young woman"? Who is to determine that for us?

These liberals, including these translators, offer as an excuse for changing the word "virgin" to "a young woman," the argument that "*bethulah*" in the Hebrew always means virgin, but there are ample places in the Old Testament where "*bethulah*" does not mean virgin. As evidence of this, we wish to quote an article by John R. Rice from the May 28, 1970 issue of "The Sword of the Lord":

The liberal, unbelieving translators, to excuse their changing the Bible, have said that the clear word for virgin in the Hebrew is *bethulah*. But the word *bethulah* certainly many times does not mean virgin. It does mean young woman, or used in a figure of speech for a city. Note the evidence. Joel 1:8 says, "Lament like a virgin girded with sackcloth for the husband of her youth." Clearly the word translated virgin here is *bethulah* and it clearly means a young woman, or at least a

woman, but in this case certainly a married woman. It does not mean virgin. The word *bethulah* is often translated virgin in the Old Testament, but usually it is clear that it simply is used as a figure of speech for a young woman, a beautiful woman, not necessarily a virgin. For example, Isaiah 23:12 says, "O thou oppressed virgin, daughter of Zidon." And the Scripture goes on to tell of the punishment of God that there would be no more rejoicing there. In verse 15 the Scripture says, "After the end of the seventy years shall Tyre sing as an harlot." And verse 16 says, "Take an harp, go about the city, thou harlot that has been forgotten." Here the word *bethulah* is used about the city which is called a harlot. Obviously, then, it does not have the meaning of virgin.

Isaiah 47 speaks of wicked Babylon as "O virgin daughter of Babylon, sit on the ground," and tells of God's destruction on the city for its sins. Wicked, idolatrous Babylon does not picture a virgin, although it might be pictured by an attractive woman. And no inference of virginity is involved, for verse 8 says, "Thou . . . that sayest in thine heart . . . I shall not sit as a widow, neither shall I know the loss of children." So, the woman in the picture is a woman with a husband and children, not a virgin. I know this is a figure of speech but God would use the figure correctly.

In Jeremiah 14:16 and 17, Jerusalem, destroyed for its sin, and openly accused of adultery, is spoken of as "the virgin daughter of my people." And elsewhere Israel is spoken of as an adulterous wife; so the word *bethulah* here translated virgin is wrongly translated. *Bethulah* is not the word for virgin.

In Jeremiah 18:13,14 God speaks of the wickedness of Israel in leaving the Lord and going after false gods. It says, "Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" So here the "virgin of Israel" pictures a woman but not a good woman, and certainly the inference is not that of virginity.

In Jeremiah 31:21,22, Israel, in captivity for their sins, is invited, "Turn again, O virgin of Israel, turn again to these thy



cities. How long wilt thou go about, O thou backsliding daughter? ”

In Jeremiah 46:11, wicked, idolatrous Egypt is spoken of as a virgin: “Go up to Gilead (a health resort), and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.”

Lamentations 1:15 says, “. . . the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.” Verse 8 has just said, “Jerusalem hath grievously sinned; therefore she is removed.” And verse 9 says, “Her filthiness is in her skirts.” Verse 19 says, “I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city. . . .” The word for virgin in Lamentations 1:15 is the Hebrew word *bethulah*, and it means in this case a woman who has fallen into sin and is rejected of the Lord. It does not mean virgin even in this picture as a figure of speech.

Again, Amos 5:2 says, “The virgin of Israel is fallen; she shall no more rise,” and the word for virgin here is the Hebrew word *bethulah*.

I think it is clearly shown that the word *bethulah*, in the Bible, does not necessarily mean virgin. And the translators are wrong to say that *almah* is not the word for virgin but *bethulah* is. Instead, *bethulah* means a young woman whether virgin or not; *almah* means a young woman who is a virgin. *Almah* is the word used in Isaiah 7:14.

Before we pass on to look at other points, let us add the testimony of a few Hebrew scholars concerning the two Hebrew words “*bethulah*” and *almah*.” J. Gresham Machen, Professor of New Testament in Westminster Theological Seminary of Philadelphia, in a book published by Harper & Brothers, 1930, says concerning the Hebrew word “*Almah*”:

It has been urged, indeed, on the one hand that the Hebrew language has a perfectly unmistakable word for “virgin” *bethulah*, and that if “virgin” had been meant that word would have been used. But as a matter of fact there is no place among the seven occurrences of *almah* in the Old

Testament where the word is clearly used of a woman who was not a virgin. (Pg. 288)

Willis Beecher, writing in the book "Prophets and Promise" says:

There is no trace of its use to denote any other than a Virgin. (Quoted by Ian R. K. Paisley in "Faithful Translation or Faithless Interpretation?" Pg. 23)

James Orr writes in his great book, "The Virgin Birth of Christ":

The objection from the meaning of "*almah*" was, as we learn from Justin Martyr, Origin and other fathers, one urged by the Jews against the Christian interpretation of the passage from earliest times. But it may fairly be replied now, as it was then, that if the word does not necessarily bear this meaning of "*virgin*", it may and usually does bear it. In fact, in all the six places in which, besides this passage, the word occurs in the Old Testament, it may be contended that this is the meaning. (*Ibid.*, p. 23)

Martin Luther in arguing for the Virgin Birth of Christ issued a challenge concerning this word:

If a Jew, or Christian, can prove to me that in any passage of scripture "*almah*" means "*a married woman*", I will give him one hundred florins, although God alone knows where I will find them. (*Ibid.*, p. 23)

Dr. Robert Dick Wilson, one of the greatest Hebrew scholars of America and of all times and Professor of Semitic Philology in Princeton Theological Seminary, wrote an article some 35 years ago in the *Princeton Theological Review* entitled, "The Meaning of 'Almah' in Isaiah 7:14." Dr. Wilson stated his conclusions as follows:

Finally, two conclusions from the evidence seem clear; first, that "*almah*", so far as is known, never meant "*young*

*married woman*"; and secondly, since the presumption in common law and usage was, and is, that every "*almah*" is virgin and virtuous, until she is proved not to be, we have a right to assume that Rebecca and the "*almah*" of Isaiah 7:14, and all other "*almahs*" were virgin until, and unless, it shall be proven that they were not. If Isaiah 7:14 is a prediction of the Conception, and if the events recorded in Matthew 1:18-25 and Luke 1:26-38 are true, and the Holy Spirit of God really did overshadow the Virgin Mary, all difficulties are cleared away. The language is not the difficulty. The great and only difficulty lies in disbelief of predictive prophecy and in the almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus. (Ibid., p. 23)

One other fact that should help to translate this word for us is that the definite article "the" should be a part of the translation, though it is left out in the King James translation. Properly translated it should read "the virgin." The liberal translation "Good News for Modern Man" quotes this verse in Matthew 1:23, translating it "*The virgin*" and ironically, The New English Bible itself also uses the very words "*The virgin*" in that same New Testament passage. This gives this verse much more power for it separates this virgin from all other virgins; and that this virgin, then spoken of here by God, was Mary is beyond question. This must be the one to whom the angel of God said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." (Luke 1:28)

## SEPTUAGINT VERSION

But let us move back in time to those who were much closer to the Hebrew of the Old Testament. Surely those who lived before the time of Christ are in a better position to translate the Hebrew text for us. The Septuagint Version (LXX) is the translation of the Old Testament from the Hebrew into the Greek language, and this was done around the third century before Christ. I have a copy of the English translation of the

Septuagint Version in my library. This version was called the Septuagint Version because, according to tradition, the translation was made by some seventy scholars skilled in both the Hebrew and Greek languages and this version is usually designated by the Roman numerals "LXX" for seventy. There is no question that those who made this translation were the greatest Hebrew scholars of their day, and certainly they were better equipped to translate the Hebrew than any of our modern-day scholars since Hebrew was still the spoken language of that day. How did these scholars translate the Hebrew word "*almah*" of Isaiah 7:14? They used the Greek word "*parthenos*" which means "virgin." The Septuagint Version reads:

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a son, and he shall be called *Emmanuel* (God-with-us).

That these men were outstanding Hebrew scholars is attested to by Dr. Alfred Edersheim, author of the "Life and Times of Jesus the Messiah," one of the outstanding books on the Life of Christ. Dr. Edersheim evaluates for us the Septuagint translators:

The fact that the seventy who were the most eminent Hebrew scholars in the world translated the word "virgin" is sufficient evidence that, in this connection, the word could have no other meaning.

So now we have a choice to make: do we accept the scholarship of the seventy who translated the LXX version of the Old Testament, men who spoke Hebrew, who were Jews themselves, who lived during the third century before Christ and who were considered to be the outstanding Hebraists of their day and time; or do we accept the words of men today who live some twenty-three centuries after the LXX and who have a prejudice and a bias against the Virgin Birth of the Lord Jesus Christ?

Justin Martyr was born in 114 A.D. and his writings show how Christians then understood this verse. In his first

“Apology” and in his “Dialogues with Trypho” a Jew, he expressly refutes the “young woman” rendering. Irenaeus was born about A.D. 120 and devoted much of his time to exposing heresy. On Isaiah 7:14 he wrote:

For what great thing or what sign should have been in this, that a young woman conceiving by a man should bring forth – a thing which happens to all women that produce offspring? But since an unlooked for salvation was to be provided through the help of God, so also was the unlooked for birth from a virgin accomplished. (Quoted in the Trinitarian Bible Society Quarterly Record, April – June 1970, p. 9)

Let us go one step further. Would you trust the Holy Spirit if He were to translate the word ‘*almah*’ for us? If so, then let’s turn to the New Testament where this verse is quoted by Matthew under the inspiration of the Holy Spirit and see what word the Holy Spirit used. If this won’t convince our readers, then nothing will. We will quote several versions here, including the liberal, modernistic versions, showing that they are unanimous in their translation of this verse.

#### Matthew 1:23

The King James Version reads:

Behold, a **virgin** shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

The New English Bible reads:

‘The **virgin** will conceive and bear a son, and he shall be called Emmanuel; a name which means ‘God is with us’.

The Revised Standard Version reads:

“Behold, a **virgin** shall conceive and bear a son, and his name shall be called Emmanuel” (which means, God with us).

Good News for Modern Man reads:

**“The virgin will become pregnant and give birth to a son, and he will be called Emmanuel” (which means, “God is with us”).**

That makes it unanimous. All agree that the prophet Isaiah, whom they are quoting, used the word “virgin” in Isaiah 7:14, for each of these versions quoted above (and every other one to my knowledge) has translated the word “virgin.” If so, then why not translate the word “virgin” in Isaiah since that’s what the word means? The word here in Matthew 1:23 is the Greek word “*parthenos*” which means “virgin.” Therefore, even if we concede that the Hebrew word “*almah*” could have more than one meaning, the Holy Spirit has chosen for us the proper and correct meaning when He translated the word from the Hebrew into the Greek language by the Greek word “*parthenos*,” meaning virgin.

Now there is no question that these translators were aware of this, and we must therefore conclude that this is deliberate on their part. They have deliberately chosen to reject the word used by the Holy Spirit and Matthew and have used a meaning which eliminates entirely the miracle of the Virgin Birth in Isaiah’s prophecy. One can only surmise what their motives may have been, but they certainly were not pure motives.

## LEXICONS

But someone may object by saying that the lexicons say that “*almah*” does not necessarily mean virgin and that “*bethulah*” always means virgin, citing the lexicons as evidence.

This raises the question, just how did the lexicons make such an error in defining these two words? Who prepared the lexicons? Who wrote the lexicons? The answer to this question will in turn show us that the lexicons were prepared and written by men who did not believe the Bible to be verbally inspired,

nor the Virgin Birth of Christ, nor His Deity and used their lexicons as a means to undermine the Deity of Christ.

The first great Hebrew lexicon was prepared by Wilhelm Gesenius (1786-1842), a German, and was written in German. The Columbia Encyclopedia says concerning him:

Perhaps his finest work was his biblical commentary. He was, in this, a moderate rationalist, and he aroused bitter opposition. He was one of the first to open Semitic to scientific study, because of his point of view that Hebrew and its sister languages were not sacrosanct, as most contemporary Christians thought them.

The Encyclopedia Britannica says concerning Gesenius:

To Gesenius, who was an exceptionally popular teacher, belongs in a large measure the credit of having freed Semitic philology from theological and religious prepossession, and of inaugurating the strictly scientific (and comparative) method.

His chief work, the *Hebraisches u. Chaldaisches Handwörterbuch* (1810-12), has passed through several editions (Eng. ed.: Francis Brown, S. R. Driver and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament*, 1907).

The Colombia Encyclopedia says that Gesenius did not believe the Bible to be sacrosanct or sacred and the Encyclopedia Britannica states that it was Gesenius who set out to free the Hebrew and Chaldaic language from theological religious meanings. Gesenius did not believe the Bible and so he prepared this Hebrew lexicon and so defined the word "*almah*" that it would not teach the Deity of Christ.

The English editors of this Hebrew lexicon included Charles Augustus Briggs who was professor in Union Theological Seminary. The Columbia Encyclopedia in writing about him says:

The address on the authority of Holy Scripture which he gave at that time caused his trial for heresy (1892) before the

New York presbytery. Although acquitted, Dr. Briggs was suspended (1893) from the Presbyterian ministry by the General Assembly; . . .

So we see that this heretic helped translate the Hebrew lexicon of Gesenius.

Another of the men listed as having helped to translate this lexicon into English was Francis Brown who was also a teacher in the Union Theological Seminary. The Encyclopedia Britannica says of him:

In 1911 he was tried for heresy before the Presbyterian General Board but was exonerated.

His liberal unbelief was proven, but by then the Presbyterian Church was so liberal that modernists were then common among them and so they did nothing to Brown.

Anyone who has read the works of S. R. Driver knows that he is also a liberal; and when it is noted that these three liberals and modernists were responsible for the translation of the lexicon, it is easy to see why the lexicon did not go by the regular usage of the term "*almah*" in the Old Testament by translating it "virgin" as did the King James Version, the American Standard Version, the Septuagint, and as was quoted by the Holy Spirit in the New Testament. We do not question the fact that the Holy Spirit used the correct word and that these men who do not believe the Bible have tried to destroy the belief in the Deity of Christ and that is why in these new modern versions such as the Revised Standard Version (RSV), The New English Bible (NEB), and Good News for Modern Man (TEV) all follow the liberal translation in order to undermine the doctrine of the Deity of Jesus Christ and none of them have translated the Hebrew word "*almah*" as "virgin" though the Holy Spirit chose the word "virgin" in the New Testament as the correct translation.

In addition to these Old Testament passages where the word "virgin" has been eliminated, The New English Bible has given the same treatment to the Greek word "*parthenos*" in the



New Testament. Just as "Good News for Modern Man" eliminated the word "virgin" in eleven of the fourteen times it appears in the New Testament, The New English Bible has eliminated the word "virgin" in those same eleven passages. For a full treatment of the word "virgin" in the New Testament, we recommend that our readers write for our book, "Good News for Modern Man – 'The Devil's Masterpiece' " which is available from us for \$1.00.

### Jeremiah 31:22

The King James Version reads:

How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth,  
A woman shall compass a man.

The New English Bible reads:

How long will you twist and turn, my wayward child?  
For the Lord has created a new thing in the earth: a woman  
turned into a man.

The whole meaning of this verse has been changed by The New English Bible. "A woman shall compass a man" has been changed to read "a woman turned into a man." The word translated here in the Hebrew word "*sabab*," and The NEB in the vast majority of cases has translated this word by words having the general significance of "compass," and yet in this verse they have changed to a completely new meaning by translating it "turned into." As examples of other translations of this Hebrew "*sabab*," in Deuteronomy 2:1, 2:3, Joshua 6:3,4,14,15, the word is translated "marched around"; in I Kings 7:23 with "go around"; in I Kings 7:24, II Chronicles 4:3, II Chronicles 21:9, Job 40:22, by "surrounded"; in Judges 11:18, by "skirting"; in Psalm 17:11, by "hem in"; in Psalm 109:3, by "ringed around"; in Psalm 49:5, by "beset"; and in Psalm 26:6, by "procession around." And even in this very

same chapter in verse 39, the NEB translates it by the word "round."

### **Jeremiah 31:39**

The King James Version reads:

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

The New English Bible reads:

The measuring line shall then be laid straight out over the hill of Gareb and round Goath.

The translation of the word "round" here in verse 39 is from the same Hebrew word in verse 22. This shows the inconsistency of these translators in the handling of the Hebrew text. Verse 22 refers to something new and supernatural, "for the Lord hath created a new thing in the earth." This "new thing" is the result of a creating act of God, not the result of any act of man. God alone takes the responsibility of a woman bearing a child without the aid of man. The new thing done by God, in the woman compassing a man, can be nothing other than the Virgin Birth, for the Scripture refers to it as a "creation."

## ***II. The Old Testament***

Let us look now at some of the Old Testament passages of Scripture which are predictive of the coming Messiah, the Lord Jesus Christ, and see how The New English Bible has changed the translation so as to remove its application to the Messiah.

### **Genesis 3:15**

The King James Version reads:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The New English Bible reads:

'I will put enmity between you and the woman, between your brood and hers. They shall strike at your head, and you shall strike at their heel.'

The translation by the NEB completely destroys the prediction here concerning the coming Messiah as the special "seed of the woman," which certainly refers to Jesus Christ. The reference to the "seed of the woman" makes it unique for in all other references it is always the seed of the man, i.e. "the seed of Abraham," and "the seed of David," not the seed of Sarah or the seed of Bathsheba. Also, the whole idea of the cross is removed by changing the words "His heel" to "their heel." By changing the words "it" or "he" to "they," the verse is altered entirely and no longer speaks of Christ. It also

eliminates the doctrine of the Virgin Birth of Christ which we have already discussed in detail.

#### Isaiah 9:6

The King James Version reads:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

The New English Bible reads:

For a boy has been born for us, a son given to us to bear the symbol of dominion on his shoulder; and he shall be called in purpose wonderful, in battle God-like, Father for all time, Prince of Peace.

The New English Bible here has so weakened the meaning of this verse in reference to the Deity of Jesus Christ, that He no longer bears the name of "Wonderful," and they have changed "The mighty God" into "in battle God-like." Of the five wonderful titles of our Lord in this verse, three are completely taken away without any textual reason whatsoever.

#### Micah 5:2

The King James Version reads:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

The New English Bible reads:

But you, Bethlehem in Ephrathah, small as you are to be among Judah's clans, out of you shall come forth a governor

of Israel, one whose roots are far back in the past, in days gone by.

The eternal pre-existence of Christ is here denied since the NEB seeks to give an origin to Christ. It limits Christ to days and to time rather than depicting Christ as eternal, for the Scriptures say that Christ is from everlasting to everlasting God.

### **Malachi 3:1**

The King James Version reads:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

The New English Bible reads:

Look, I am sending my messenger who will clear a path before me. Suddenly the Lord whom you seek will come to his temple; the messenger of the covenant in whom you delight is here, here already, says the LORD of Hosts.

Again, the wording of the NEB completely changes and alters the great testimony of this verse to our Lord's Deity and His coming. In the King James Version the Lord is the messenger of the covenant and He is to come to His temple; The New English Bible says that the Lord is to come, but the messenger of the covenant is already here, thus the Lord and the messenger of the covenant, according to this translation, are not one and the same person.

### **Psalms 45:6**

The King James Version reads:

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

The New English Bible reads:

Your throne is like God's throne, eternal, your royal  
sceptre a sceptre of righteousness.

You will note in the King James Version that the one seated upon the throne is called God, saying "O God," while the NEB version further weakens the Deity of Jesus Christ by simply saying that the throne is "like God's throne." This again eliminates another of the Messianic prophecies and Scriptures of the Old Testament and these translators, by refusing to translate this verse properly, have once again rejected Christ as God.

**Psalm 45:11**

The King James Version reads:

So shall the king greatly desire thy beauty: for he is thy  
Lord; and worship thou him.

The New English Bible reads:

And, when the king desires your beauty, remember that  
he is your lord. Do him obeisance.

The wording has been changed here and "thy Lord" is changed to "your lord," "lord" being spelled with a small "l" rather than a capital "L." The word "worship" has also been altered to "obeisance" and made a part of the 12th verse so that it no longer applies to the "Lord" of verse 11. This same treatment of the Lord is carried over into the New Testament, for worship is never ascribed to Christ in the New Testament. By eliminating the worship of the "Lord" here in this passage, rather than there being a heavenly wedding, it is reduced down to the level of an earthly wedding of an earthly king, a mere human being.

**Psalm 110:1**

The King James Version reads:

The LORD said unto my Lord, Sit thou at my right hand,  
until I make thine enemies thy footstool.  
The New English Bible reads:

The LORD said to my lord, 'You shall sit at my right  
hand when I make your enemies the footstool under your  
feet.'

Again we notice the change in the small "l" for the capital  
"L."

#### **Job 19:26**

The King James Version reads:

And though after my skin worms destroy this body, yet in  
my flesh shall I see God.

The New English Bible reads:

"And I shall discern my witness standing at my side and  
see my defending counsel, even God himself, whom I shall see  
with my own eyes, I myself and no other."

Those liberals who do not accept the resurrection of the  
flesh will find the NEB's translation of Job 19:25-27 quite  
acceptable for the NEB eliminates "in my flesh."

Another passage that needs to be noted is the great  
prophecy of Zechariah 13.

#### **Zechariah 13:6**

The King James Version reads:

And one shall say unto him, What are these wounds in  
thine hands? Then he shall answer, Those with which I was

wounded in the house of my friends.

The New English Bible reads:

‘What’, someone will ask, ‘are these scars on your chest?’  
And he will answer, ‘I got them in the house of my lovers.’

Not only this, but the rest of the entire chapter has been completely left out, for the NEB ends the chapter with verse 6. The remaining verses of this chapter, verses 7-9, have been moved to chapter eleven and inserted after verse 17.

#### **Psalm 69:21**

The King James Version reads:

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

The New English Bible reads:

They put poison in my food and gave me vinegar when I was thirsty.

They did no such thing. Even the NEB itself contradicts this in Matthew 27:34. It was “gall” which they attempted to give Him. This is another attempt by Satan to destroy the death of Christ by His shedding His blood, and make His death one by food poisoning.

#### **Psalm 22:16**

The King James Version reads:

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

The New English Bible reads:



The huntsmen are all about me; a band of ruffians rings  
me round, and they have hacked off my hands and my feet.

In this passage the NEB strikes a blow at the Messianic prophecy, for their translation is in direct contradiction to the Scripture which says "A bone of him shall not be broken." (John 19:36). It appears that the aim of the NEB is to remove the cross entirely from all Old Testament prophecies.

#### Isaiah 53:9

The King James Version reads:

And he made his grave with the wicked, and with the rich  
in his death; because he had done no violence, neither was any  
deceit in his mouth.

The New English Bible reads:

He was assigned a grave with the wicked, a burial-place  
among the refuse of mankind, though he had done no violence  
and spoken no word of treachery.

This passage has historically been considered as a prophecy referring to the death and burial of the Lord Jesus Christ. When Pilate sentenced the Lord to be crucified between two thieves, it was undoubtedly assumed by both Pilate and the Jews that He would be buried among wicked men. However, Joseph of Arimathaea secured permission from Pilate to bury the body of Jesus in his own sepulchre, all in fulfillment of Isaiah's prophecy that after His death He was to be buried in the tomb of a rich man. In commenting on this, the Trinitarian Bible Society of London, England, stated in their July, 1970 publication:

It is interesting to notice that John records merely that Joseph of Arimathaea was "a disciple of Jesus, but secretly for fear of the Jews". Luke states that he was "a counsellor . . . a good man, and a just". Mark describes him as "an honourable

counsellor, which also waited for the Kingdom of God". Matthew adds the important detail that Joseph was *rich* – "There came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple; he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered". (Matthew 27. 57,58).

The translators of the NEB changed this verse so that it is no longer prophetic and declares that Jesus had "a burial place among the refuse of mankind" which is simply not true.

#### **Psalm 23:4**

The King James Version reads:

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

The New English Bible reads:

Even though I walk through a valley dark as death I fear no evil, for thou art with me, thy staff and thy crook are my comfort.

No Psalm is more widely known and loved by millions than the 23rd Psalm, and the translators have so changed this Psalm that it will no longer give the comfort it always has in the past. The NEB refers to a "valley dark as death," so changing it that it does not refer to the experience of dying but whatever may be considered a valley at any time, and in fact, has no direct reference to death itself. These translators show themselves to be unbelievers, because death is not dark to a Christian but is rather a door opening into the very presence of the Lord Jesus Christ. Paul has said, to be absent from the body is to be present with the Lord.

#### **Genesis 1:1**

The King James Version reads:

In the beginning God created the heaven and the earth.

The New English Bible reads:

In the beginning of creation, when God made heaven and earth.

Sir Godfrey Driver is quoted by "Time Magazine," March 23, as saying that a change was required in this verse; for he says the creation simply was not in the beginning. As another reason he explains, "we wanted to make it clear from the start that we were giving the reader a fresh translation."

#### **Isaiah 53:10**

The King James Version reads:

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

The New English Bible reads:

Yet the LORD took thought for his tortured servant and healed him who had made himself a sacrifice for sin; so shall he enjoy long life and see his children's children, and in his hand the LORD'S cause shall prosper.

Again the NEB completely alters this verse by substituting "Yet the Lord took thought for his tortured servant and healed him" for "Yet it pleased the Lord to bruise him; he hath put him to grief." This contradicts the Scriptural teaching that God was the source of the atoning sufferings of the Lord Jesus Christ.

#### **Zechariah 12:10**

The King James Version reads:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

The New English Bible reads:

But I will pour a spirit of pity and compassion into the line of David and the inhabitants of Jerusalem. Then they shall look on me, on him whom they have pierced, and shall wail over him as over an only child, and shall grieve for him bitterly as for a first-born son.

Two attacks against the prophecies in this verse are seen in this one verse. The first is where they change the reading from "they shall look upon me whom they have pierced" to "they shall look on me, on him whom they have pierced." God is speaking here and the NEB has made a subtle attempt to make the Sufferer a different person altogether. Secondly, the NEB has changed "his only son" to "an only child."

#### **Zechariah 9:9**

The King James Version reads:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The New English Version reads:

Rejoice, rejoice, daughter of Zion, shout aloud, daughter of Jerusalem; for see, your king is coming to you, his cause won, his victory gained, humble and mounted on an ass, on a foal, the young of a she-ass.

The NEB eliminates all reference to the nature of Christ's person and ministry by altering the theme of the verse, expressed in the words "he is just and having salvation," and by substituting the words "his cause is won, his victory gained." These substituted words have no reference whatsoever to the Messianic prophecy of this passage. They completely remove the saving work of Christ from this verse.

### **Zechariah 6:13**

The King James Version reads:

Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

The New English Bible reads:

It is he who will build the temple of the LORD, he who will assume royal dignity, will be seated on his throne and govern, with a priest at his right side, and concord shall prevail between them.

The translators here have interpreted rather than translated, for they have in the same verse translated the same Hebrew word in two different ways – "on his throne" and "at his right side." The translators are, of course, seeking to establish two persons though the Hebrew strongly implies that one and the same person is spoken of throughout the verse. The translators refuse to admit the combining of the two offices of King and Priest in the One Person, the Lord Jesus Christ, thus undermining His redemptive offices.

### **Isaiah 48:16**

The King James Version reads:

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

The New English Bible reads:

Draw near to me and hear this: from the beginning I have never spoken in secret; from the moment of its first happening I was there.

The NEB completely omits from the reading the sentence translated in the King James Version, "and now the Lord God and his Spirit, hath sent me." This strikes at the very heart of the doctrine of the Trinity, for in this passage we have one Divine person sending another, just as we are told so many times in the New Testament where our Lord asserts that He cometh forth from the Father and that He was furnished and equipped by the Spirit for the accomplishment of His great work of human redemption.

#### **Psalm 118:26**

The King James Version reads:

Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

The New English Bible reads:

Blessed in the name of the LORD are all who come; we bless you from the house of the LORD.

The prophetic import of this verse is completely demolished by the NEB.

#### **Malachi 3:1**

The King James Version reads:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

The New English Bible reads:

Look, I am sending my messenger who will clear a path before me. Suddenly the Lord whom you seek will come to his temple; the messenger of the covenant in whom you delight is here, here already, says the LORD of Hosts.

The wording here of the NEB completely alters this great testimony to our Lord's Deity and Advent. Here the NEB states that the Lord is to come, but the messenger of the covenant is here already; thus the Lord and the messenger of the Covenant, according to this translation, are not one and the same person.

#### **Psalm 2:12**

The King James Version reads:

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

The New English Bible reads:

Kiss the king, lest the LORD be angry and you are struck down in mid course; for his anger flares up in a moment. Happy are all who find refuge in him.

#### **Psalm 23:6**

The King James Version reads:

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

The New English Bible reads:

Goodness and love unfailing, these will follow me all the days of my life, and I shall dwell in the house of the LORD my whole life long.

**Micah 5:5**

The King James Version reads:

And this man shall be the peace.

The New English Bible reads:

And he shall be a man of peace.

**Job 14:14**

The King James Version reads:

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

The New English Bible reads:

If thou wouldst fix a limit for my time there, and then remember me! Then I would not lose hope, however long my service, waiting for my relief to come.

**Genesis 49:10**

The King James Version reads:

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.



The New English Bible reads:

The sceptre shall not pass from Judah, nor the staff from his descendants, so long as tribute is brought to him and the obedience of the nations is his.

### **III. The New Testament**

The New Testament has been revised, and the previous editions have been withdrawn from sale. A comparison between the 1961 edition and the 1970 edition reveals that there are at least 250 changes, most of them minor, but some of them affecting important doctrines.

Also, a comparison between The New English Bible and "Good News for Modern Man" (TEV) reveals that most of the same errors prevalent in TEV are also to be found in the NEB. But some errors not in TEV are to be found in the NEB. Let us look at some of these errors.

#### **Matthew 16:18**

The King James Version reads:

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

The New English Bible reads:

And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the powers of death shall never conquer it.

#### **John 1:42**

The King James Version reads:

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

The New English Bible reads:

He brought Simon to Jesus, who looked at him and said, 'You are Simon son of John. You shall be called Cephas' (that is, Peter, the Rock).

These two verses from the NEB teach the Roman Catholic doctrine which says that the church was founded on Peter, yet this doctrine contradicts the New Testament which teaches that the New Testament Church was founded upon Jesus Christ, for He is "the Rock." (I Cor. 10:4)

#### **Romans 9:5**

The King James Version reads:

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

The New English Bible reads:

Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever! Amen.

The NEB eliminates the Deity of Christ entirely from this passage. The Greek text of Romans 9:5 should be translated: "From them according to His body came Christ, WHO IS GOD over everything, blessed forever." The NEB translates: "From them, in natural descent, sprang the Messiah."

There are three ways that the NEB attacks the Word of God. First, the translators completely eliminate certain verses and passages of Scripture, many of which are directly related to fundamental doctrines. Second, they eliminate certain words or

phrases which in many cases weaken the Deity of Jesus Christ or serve to eliminate the prophetic aspect of the verse. Third, the new translation has been so changed and garbled as to distort or pervert the truth and the real meaning of the verses. The end result is to have a Bible, and particularly a New Testament, that has been stripped of much of its prophecy and robbed of its teachings concerning the Deity of Christ and the fundamental doctrines of the Word of God. For sake of brevity we will here quote only a few examples, but these few should be sufficient proof for the unbiased and objective reader.

### **VERSES OMITTED ENTIRELY**

#### **Matthew 18:11**

The King James Version reads:

For the Son of man is come to save that which was lost.

#### **Matthew 21:44**

The King James Version reads:

And whosoever shall fall on this stone shall be broken:  
but on whomsoever it shall fall, it will grind him to powder.

#### **Mark 7:16**

The King James Version reads:

If any man have ears to hear, let him hear.

#### **Mark 9:44**

The King James Version reads:

Where their worm dieth not, and the fire is not quenched.

#### **Mark 9:46**

The King James Version reads:

Where their worm dieth not, and the fire is not quenched.

**Mark 15:28**

The King James Version reads:

And the scripture was fulfilled which saith, And he was numbered with the transgressors.

**Luke 24:12**

The King James Version reads:

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

**Luke 24:40**

The King James Version reads:

And when he had thus spoken, he shewed them his hands and his feet.

**Acts 8:37**

The King James Version reads:

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

### **WORDS OMITTED**

In the following passages, though the entire verse has not been omitted, certain words and phrases have been left out. We

will quote both the King James Version and The New English Bible and the words in the boldface, or dark type, of the King James Version are the words that have been omitted in The New English Bible. Again we are only quoting a few of these passages.

#### **Matthew 9:13**

The King James Version reads:

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to **repentance**.

The New English Bible reads:

Go and learn what that text means, "I require mercy, not sacrifice." I did not come to invite virtuous people, but sinners.'

#### **Matthew 25:13**

The King James Version reads:

Watch, therefore, for ye know neither the day nor the hour **wherein the Son of man cometh**.

The New English Bible reads:

Keep awake then; for you never know the day or the hour.

#### **Matthew 27:35**

The King James Version reads:

And they crucified him, and parted his garments, casting lots: **that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

The New English Bible reads:

After fastening him to the cross they divided his clothes among them by casting lots, and then sat down there to keep watch.

**Mark 2:17**

The King James Version reads:

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to **repentance.**

The New English Bible reads:

Jesus heard it and said to them, 'It is not the healthy that need a doctor, but the sick; I did not come to invite virtuous people, but sinners.'

**Mark 6:11**

The King James Version reads:

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. **Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.**

The New English Bible reads:

‘At any place where they will not receive you or listen to you, shake the dust off your feet as you leave, as a warning to them.’

**Mark 13:14**

The King James Version reads:

But when ye shall see the abomination of desolation, **spoken of by Daniel the prophet**, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains.

The New English Bible reads:

‘But when you see “the abomination of desolation” usurping a place which is not his (let the reader understand), then those who are in Judaea must take to the hills.

**Mark 14:68**

The King James Version reads:

But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; **and the cock crew.**

The New English Bible reads:

But he denied it: ‘I know nothing,’ he said; ‘I do not understand what you mean.’ Then he went outside into the porch.

**Luke 9:55-56**

The King James Version reads:

But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of. For the Son of man is not**



**come to destroy men's lives, but to save them. And they went to another village.**

The New English Bible reads:

But he turned and rebuked them, and they went on to another village.

**Luke 22:19-20**

The King James Version reads:

And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

The New English Bible reads:

And he took bread, gave thanks, and broke it; and he gave it to them, with the words: 'This is my body.'

**Luke 23:38**

The King James Version reads:

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

The New English Bible reads:

There was an inscription above his head which ran: 'This is the king of the Jews.'

**Luke 24:51-52**

The King James Version reads:

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

The New English Bible reads:

And in the act of blessing he parted from them. And they returned to Jerusalem with great joy.

#### **John 1:14**

The King James Version reads:

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The New English Bible reads:

So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth.

#### **John 3:15**

The King James Version reads:

That whosoever believeth in him should not perish, but have eternal life.

The New English Bible reads:

So that everyone who has faith in him may in him possess eternal life.

#### **John 6:47**

The King James Version reads:

Verily, verily, I say unto you, **He that believeth on me** hath everlasting life.

The New English Bible reads:

In truth, in very truth I tell you, the believer possesses eternal life.

**John 16:16**

The King James Version reads:

A little while, and ye shall not see me: and again, a little while, and ye shall see me, **because I go to the Father .**

The New English Bible reads:

‘A little while, and you see me no more; again a little while, and you will see me.’

**Acts 2:30**

The King James Version reads:

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, **according to the flesh, he would raise up Christ** to sit on his throne.

The New English Bible reads:

It is clear therefore that he spoke as a prophet, who knew that God had sworn to him that one of his own direct descendants should sit on his throne.

**Ephesians 3:14**

The King James Version reads:

For this cause I bow my knees unto the Father of our  
**Lord Jesus Christ.**

The New English Bible reads:

With this in mind, then, I kneel in prayer to the Father.

**Colossians 1:2**

The King James Version reads:

To the saints and faithful brethren in Christ which are at  
Colosse: **Grace be unto you, and peace, from God our Father  
and the Lord Jesus Christ.**

The New English Bible reads:

To God's people at Colossae, brothers in the faith,  
incorporate in Christ.

These are only a few of the passages that we could quote  
here, as the entire book is filled with just such omissions and  
changes. If the reader is interested in looking further, just check  
the following Scriptures and note the omissions and changes in  
them.

## MATTHEW

- 1:25 Brought forth her **firstborn** – Omitted.
- 2:2 Come to **worship** – to “pay homage.”
- 2:8 And **worship** him also – to “pay him homage.”
- 2:11 **Worshipped** him – to “in homage to him.”
- 5:44 **Bless them that curse you, do good to them that hate you.** –  
Omitted.
- 6:13 **For thine is the kingdom, and the power, and the glory, for ever.  
Amen.** – Omitted.
- 8:2 **Worshipped** him, saying **Lord** – to “bowed low, and said, ‘Sir,’
- 8:29 **Jesus, thou Son of God.** – Jesus omitted, “Son” with a small “s.”

- 9:18 A certain ruler **worshipped** him – to “bowed low before him.”  
 12:35 Good treasure of the heart – Omitted.  
 13:51 **Jesus saith unto them and Lord** – Omitted.  
 14:33 **Worshipped him** – to “fell at his feet.”  
 15:8 **Draweth nigh unto me with their mouth** – Omitted.  
 15:25 **Lord** – to ‘Sir.’  
 16:2-3 All omitted except the words “He answered.”  
 16:17 **For flesh and blood hath not revealed it unto thee** – Omitted.  
 17:21 Omitted entirely.  
 19:9 **And whosoever marrieth her which is put away doth commit adultery** – Omitted.  
 20:7 **And whatsoever is right that shall ye receive** – Omitted.  
 20:16 **For many be called but few chosen** – Omitted.  
 20:20 **Worshipped Him** – to “bowed low.”  
 20:22 **And to be baptized with the baptism that I am baptized with** – Omitted.  
 20:23 **And be baptized with the baptism that I am baptized with** – Omitted.  
 23:14 Entire verse omitted.  
 27:54 **The Son of God.** – to “a” and small “s” of God.  
 28:9 **Worshipped him** – to “falling prostrate before him.”  
 28:17 **Worshipped him** – to “fell prostrate.”

## MARK

- 1:14 The gospel of the **Kingdom** of God – Omitted.  
 1:31 **Immediately** the fever left her – Omitted  
 5:6 He ran and **worshipped** him – to “flung himself down.”  
 6:33 Many knew him – to “them.”  
 7:8 **The washing of pots and cups: and many other such like things ye do.** – Omitted.  
 9:49 **And every sacrifice shall be salted with salt** – Omitted.  
 10:21 **Take up the cross** – Omitted.  
 10:24 **For them that trust in riches** – Omitted.  
 11:26 Entire verse left out.  
 15:19 **Worshipped Him** – to “paid homage.”  
 15:39 **Truly this man was the Son of God** – to “a son of God.”

## LUKE

- 1:28 **Blessed art thou among women** – Omitted.  
 4:4 **But by every Word of God** – Omitted.  
 4:8 **Get thee behind me Satan** – Omitted.

- 7:31 **And the Lord said** – Omitted.
- 11:2 **Our Father which art in Heaven** – Omitted.
- 11:4 **But deliver us from evil** – Omitted.
- 17:36 Entire verse left out.
- 21:4 **The offerings of God.** – Omitted.
- 22:31 **And the Lord said** – Omitted.
- 22:64 **They struck him on the face** – Omitted.
- 24:3 **The body of the Lord Jesus** – Omitted.
- 24:6 **He is not here but is risen** – Omitted.

## JOHN

- 1:18 **Begotten** – Omitted.
- 1:27 **Is preferred before me.** – Omitted.
- 1:42 **Cephas which is by interpretation, a stone** – to “Cephas’ (that is, Peter, the Rock).
- 3:13 **The Son of Man which is in heaven** – to “The Son of Man whose home is in heaven.”
- 3:16 His only **begotten** Son – Omitted.
- 3:18 The only **begotten** Son of God – Omitted.
- 5:3 **Waiting for the moving of the waters** – Omitted.
- 5:4 Entire verse omitted.
- 6:65 **My Father** – to “the Father.”
- 7:53-8:11 Passage 7:53–8:11 left out entirely and placed as an appendix at the end of the book.
- 8:16 **The Father** – to “he” with small “h.”
- 9:35 **The Son of God** – to “the Son of Man.”
- 9:36 **Who is he, Lord,** – to “Sir.”
- 9:38 **And he worshipped him** – to “bowed before him.”
- 10:36 **I am the Son of God** – to “God’s son” with small “s.”
- 11:41 **Where the dead was laid** – Omitted.
- 17:12 **In the world** – Omitted.
- 19:24 **Cast lots for it** – to “Let us toss for it.”
- 19:24 **Whose it shall be** – Omitted.
- 19:24 **That the Scripture might be fulfilled** – to “thus the text of the Scripture came true.”

## ACTS

- 4:12 **We must be saved** – to “we may receive salvation.”
- 5:12 **Solomon’s Porch** – to “Solomon’s Cloister.”
- 7:37 **Him shall ye hear** – Omitted.
- 10:6 **He shall tell thee what thou oughtest to do** – Omitted.

- 13:2 **They ministered** – to “offering worship” which follows the Roman Catholic translators who contend the meaning is the offering of the Mass.
- 17:26 **Made of one blood** – to “one stock.”
- 20:25 **The kingdom of God** – Omitted.
- 23:9 **Let us not fight against God** – Omitted.
- 28:16 Entire verse omitted.

## ROMANS

- 5:2 **Access by faith** – Omitted.
- 9:5 Verse given a Unitarian twist.
- 9:28 **In righteousness** – Omitted.
- 13:9 **Thou shalt not bear false witness** – Omitted.
- 14:6 **And he that regardeth not the day to the Lord he doth not regard it** – Omitted.
- 14:9 **Christ both died and revived** – Omitted.
- 14:21 **Or is offended or is made weak** – Omitted.

## I CORINTHIANS

- 7:39 **The wife is bound by the law** as long as her husband liveth – Omitted.
- 15:47 **The second man is the Lord** from heaven – Omitted.
- 16:22 **If any man love not the Lord Jesus Christ** – Omitted.
- 16:22 **Anathema** – to “outcast.”

## II CORINTHIANS

- 4:10 **The dying of the Lord Jesus** – Omitted.
- 5:21 **Who knew no sin** – to “was innocent of sin.”
- 5:21 **That we might be made the righteousness of God in him** – to “we might be made one with the goodness of God Himself.”
- 13:5 **Whether ye be in the faith** – to “the life of faith.”
- 13:5 **Jesus Christ is in you** – to “is among you.”

## GALATIANS

- 3:1     **That ye should not obey the truth** – Omitted.  
 4:7     **An heir of God through Christ** – Omitted.  
 6:15    **For in Christ Jesus** – Omitted.

## EPHESIANS

- 1:7     **Redemption** – to “release.”  
 3:9     **Created all things by Jesus Christ** – Omitted.

## PHILIPPIANS

- 3:16    **Let us mind the same thing** – Omitted.

## COLOSSIANS

- 1:14    **Redemption** – to “release.”  
 1:14    **Through His blood** – Omitted.

## I THESSALONIANS

- 1:1     **Peace from God our Father and the Lord Jesus Christ** – Omitted.  
 3:11    **Our Lord Jesus Christ** – Omitted.

## II THESSALONIANS

- 1:8     **Gospel of our Lord Jesus Christ** – Omitted.  
 1:8     **Know not** – to “acknowledge.”

## I TIMOTHY

- 3:16    **The mystery of godliness** – to “religion.”  
 3:16    **God was manifested in the flesh** – to “He.”  
 3:16    **Received up** into heaven – to “glorified.”  
 6:5     **From such withdraw thyself** – Omitted.

## II TIMOTHY

- 1:3     **Pure conscience** – to “pure intention.”  
 4:22    **The Lord Jesus Christ** – Omitted.



## TITUS

- 1:4 **The Lord Jesus Christ** – Omitted.
- 3:4 **Love of God our Saviour** – to “generosity of God our Saviour.”
- 3:5 **Washing of regeneration** – to “water of rebirth.”
- 3:15 **Faith** – to “truth.”

## PHILEMON

- 1:23 **In Christ Jesus** – Omitted.

## HEBREWS

- 1:3 **By Himself** purged our sins – Omitted.
- 1:6 Let all the angels of God **worship him** – to “pay him homage.”
- 2:7 **And didst set Him over the works of Thy hands** – Omitted.
- 2:11 **He that sanctifieth** – to “a consecrating priest.”
- 2:11 **Sanctified** – to “consecrates.”
- 2:11 **Stock** – Added, thus making the Lord Jesus Christ have the same origin as the rest of the human race.
- 7:21 **After the order of Melchisedec** – Omitted.
- 10:30 **Saith the Lord** – Omitted.
- 10:34 **In heaven** – Omitted.
- 11:11 **Sarah was delivered of a child** – Omitted.

## JAMES

- 5:16 **Confess your faults** – to “sins.”

## I PETER

- 1:22 **In obeying the truth through the Spirit** – Omitted.
- 4:1 **Christ hath suffered for us** – Omitted.
- 4:14 **On their part He is evil spoken of but on your part He is glorified** – Omitted.
- 5:10 **Jesus** – Omitted.
- 5:11 **Glory and dominion** – Omitted.

## II PETER

- 2:17 The mist of darkness **forever** – Omitted.  
 3:10 The earth and the works that are therein shall be **burned up**  
 – to “laid bare.”

## I JOHN

- 1:7 **Christ** – Omitted.  
 2:7 **But an old commandment** which ye had from the beginning  
 – Omitted.  
 4:3 **Christ is come in the flesh** – Omitted.  
 4:9 His only **begotten Son** – Omitted.  
 4:19 We love **Him** because He first loved us – Omitted.  
 5:7-8 There are three that bear record in **heaven, the Father, the Word, and the Holy Ghost: and these three are one.** And there are three that bear witness in earth, – Omitted.  
 5:13 **That ye might believe on the name of the Son of God** – Omitted.

## II JOHN

- 1:3 **Lord** – Omitted.

## III JOHN

- 1:7 **His name's sake** – Omitted.

## REVELATION

- 1:8 **The beginning and the ending** – Omitted.  
 1:9 **Christ** – Omitted twice in this verse.  
 1:11 **I am Alpha and Omega, the first and the last** – Omitted.  
 2:13 I know thy works – Omitted.  
 5:14 **Him that liveth for ever and ever** – Omitted.  
 6:1,2 **Come and see** – Omitted.  
 6:5,7 **Come and see** – Omitted.  
 11:17 **And art to come** – Omitted.  
 12:12 **Woe to the inhabitants** of the earth – Omitted.  
 12:17 **Christ** – Omitted.  
 14:5 **Before the throne of God** – Omitted.

- 16:17 **Of heaven** – Omitted.
- 20:9 **From God** – Omitted.
- 20:12 **God** – to “throne.”
- 21:24 **Of them which are saved** – Omitted.

Several words which are common in the King James Version and most other versions have been changed in The New English Bible. One very significant change is in the word “worship.” The King James Version consistently uses the word “worship” as it appears some 96 times, but the NEB changed 72 of these places, including 47 which refer to worship offered to God. The NEB is inconsistent, however, in their use of this word; for they state that Sennacherib *worships* in the house of his god Nisroch (II Kings 19:37); they allow Naaman to *worship* in the house of Rimmon (II Kings 5:18); they permit the people to *worship* the image of Nebuchadnezzar (Dan. 3:7); and they even say that Nebuchadnezzar himself *worshipped* Daniel (Dan. 2:46); but God’s people are not allowed to worship the Lord, but merely to “bow down.” (Psalm 29:2) Instead of the deeply significant word “worship,” they have substituted words and phrases such as pay homage, fall down, make obeisance, make submission, fall prostrate, etc., each of which is a weaker term than the word “worship.” This same practice is also carried over into the New Testament where worship is not offered to Jesus Christ even by the disciples after His resurrection.

Another phrase which appears frequently in the King James Version is “the mercy of God.” Instead of this word “mercy” and “mercies,” the NEB has used phrases such as “steadfast love” (Gen 32:10); “great compassion” (Neh. 9:19); “tender care” (Psm. 25:6); “great affection” (Psm. 69:16); “faithful love” (Psm. 106:7); “boundless love” (Psm. 106:45); “tenderness” (Isa. 63:7); “tender love” (Isa. 63:15); “true love” (Lam. 3:22); “fullness of his love” (Lam. 3:32). It has retained the word “mercy” in Second Samuel 24:14 and Psalm 51:1 but has twisted Proverbs 12:10 from “the tender mercies of the wicked” to “a wicked man is cruel at heart.”

One purpose of the new translation is to have a translation in contemporary English that will be more easily understood by

the average reader; but though much of it is in language easy to understand, the translators failed in many places, and it might require a dictionary for many a reader to understand these passages. Nahum 3:4 reads, "All for a wanton's monstrous wantonness"; Psalm 140:3 reads, "on their lips is spider's poison"; Isaiah 10:14 says, "not a beak gaped"; and Isaiah 14:23 says, "a waste of fen." Other examples are found in these Scriptures: Daniel 3:2, "satraps, prefects and viceroys" are assembled; in Isaiah 30:32, "shaking sistrums" rattle; in Nahum 2:5, "mantelets are set in position"; "spelt" appears among the crops in Isaiah 28:25; "chariot" becomes a "palanquin" in Song of Solomon 3:9; while the "rose of Sharon" becomes "an asphodel" in Song of Solomon 2:1.

### **Genesis 11:1**

The King James Version reads:

And the whole earth was of one language, and of one speech.

The New English Bible reads:

ONCE UPON A TIME all the world spoke a single language and used the same words.

Here in Genesis 11 we have the history of the Tower of Babel, but this account appearing in The New English Bible leads one to believe that he is reading a bedtime story or one of Aesop's fables, which is exactly what the translators intended the reader to understand. A Religious News Service article for February 27, 1970, said concerning this:

In Genesis 11, the story of the tower of Babel is prefaced, "Once upon a time," a translation making clear the scholarly opinion that the Babel account was never understood by biblical men as historical fact but as poetic explanation of theological insights and language differences.

The King James Version reads:

For a small moment have I forsaken thee; but with great mercies will I gather thee.

The New English Bible reads:

On the impulse of a moment I forsook you, but with tender affection I will bring you home again.

This implies that God acts by impulse and implies a measure of capriciousness on His part.

## ***IV. The Translators***

The translation of The New English Bible was produced under the direction of a Joint Committee set up in 1947 representing the major Protestant denominations, the British and Foreign Bible Society and the National Bible Society of Scotland. This Joint Committee appointed the panels of translators for the Old Testament, the Apocrypha and the New Testament. Dr. C.H. Dodd was appointed General Director in 1949 and Professor Sir Godfrey Driver became Joint Director in 1965.

The "Christian Century," March 18, 1970, says concerning the translators of the NEB:

The NEB will always be associated with the name of C.H. Dodd, convener of the New Testament panel and general director of the whole project from 1950 on. T.H. Robinson and G.H. Driver were the conveners of the Old Testament panel; W.D. McHardy of the Apocrypha panel. These are the Bible scholars who have dominated the British scene during the past generation, and the NEB is the noble issue of their labors.

Now no one questions the boasted scholarship of the translators, but in the majority of cases it is the scholarship of the natural mind, which is enmity against God and is not subject to the law of God, neither, indeed, can be. (Rom. 8:7) This Bible, then, is not a mere translation into modern English, but a compilation of the "gains" of higher, or unbelieving, criticism and the false theological sentiments hatched out of the brains of the translators and violently thrust into the Scriptures.

C. H. Dodd is well known for his liberalism as he has been one of the liberals on the scene for quite a few years now. He has not hesitated to publish his unbelief, for his books reveal that he rejects the Bible as the infallible Word of God and has taken the typical position of the modernistic unbeliever. In his book, "The Bible Today," he says that the Old Testament

contains incongruities and contradictions, not merely in matters of fact, but in spiritual outlook and moral evaluation. (Pg. 10)

In this same book he insists that Christianity gradually evolved in the minds of men. He also takes issue with what Christ said regarding the authorship of the Pentateuch saying,

The first chapter of Genesis is a relatively late composition. We have in the second chapter an earlier, and cruder, Hebrew story of creation. The account in the first chapter was written after the prophets had done their great work toward a purer and more spiritual religion. (Pg. 30)

In the same book Dodd also rejects the Scriptural doctrine of the Last Judgment. He says:

Creation, the Fall of Man, the Deluge and the Building of Babel are symbolic myths. The Last Judgment and the End of the World, if they are not in the strict sense myths, have a similar symbolic character. (Pg. 112)

From his book, "The Authority of the Bible," we have the following quotations:

It has long ago become clear that in claiming for the Bible accuracy in matters of science and history its apologists had chosen a hopeless position to defend. (Pg. 13)

God is the Author, not of the Bible, but of the life in which the authors of the Bible partake and of which they tell in such imperfect human words as they could command. (Pg. 16-17)

The Old Testament contains not only the epoch-making writings of the great prophets, but legends and traditions which reflect the elementary piety of the common man. (Pg. 139)

In this same book he says the Book of Revelation is "Sub-Christian," that Moses was simply a legendary figure and that the sacrifice of Jesus Christ was not wholly rational.

The most downright claims to infallibility are made by the apocalyptists, as for example, in the New Testament Revelation (see 22:6,16,18-19), a book which some of the early Church wished to exclude from the Canon, and which as a while is sub-Christian in tone and outlook. (Pg. 15)

Moses has left us no writings, and we know little of him with certainty. But it is scarcely questionable that the Hebrew religion, before the time when its literature begins, had felt the impulse of some tremendous personality. Tradition calls him Moses, and so may we. We are not, however, in direct touch with him, but only with men who drew their inspiration from the impulse he communicated. (Pg. 27)

For indeed the bare idea of vicarious expiation is not wholly rational, and easily lends itself to fanaticism. After all, if God demands the suffering of one in order that the sins of others may be forgiven, a meaning is found for suffering, but at the expense of the rationality of God for which the prophets contended so vigorously. (Pg. 215)

Other excerpts from his book, "The Authority of the Bible," are:

The harm that has been done to the general conscience by allowing the outworn morality of parts of the Old Testament to stand as authoritative declarations . . . The old dogmatic view of the Bible . . . becomes a danger to religion and public morals. (Pg. 13)



Moses was a magician, a medicine man, whose magic wand wrought wonders of deliverance and destruction . . . To separate history from legend in the stories of his career is impossible and not very profitable. (Pg. 45)

Concerning the sayings of Jesus:

There are sayings (not many indeed) which either simply are not true, in their plain meaning, or are unacceptable to the conscience or reason of Christian people. (Pg. 233)

If the Bible is indeed the "Word of God", it is so as the "last word" out of which fresh apprehension of truth springs in the mind of man. (Pg. 300)

From his book, "The Bible Today" come the following quotations:

The famous "whale" or sea monster, is no zoological specimen. The ancient monster of chaos, the dragon of darkness, was a familiar figure in several mythologies of the ancient world. (Pg. 17)

In referring to them the biblical writers make free use of mythology . . . Creation, the Fall of Man, the Deluge, and the Building of Babel are symbolic myths. (Pg. 112)

With the above quotations set before us, we see the prejudice of Dr. C.H. Dodd against the Bible. His words are blasphemous, yet this is the man who was selected to be the chairman of the translation committee. A man of this belief is not to be trusted with the Word of God. Anyone who takes such a position toward the Bible could not be trusted to bring forth a reliable translation. Jesus said in Matthew 7:18, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The translators of a book are very important, for the bias or prejudice of the translator will influence him in his translation. This is very evident in the translation of the NEB.

The translators of the NEB do not approach the Bible as the revelation from God, but as the production of man and a text not to be relied upon, for in their introduction they state:

This text incorporated the mistakes of generations of copyists, and, in spite of the care bestowed on it, many errors of later copyists also found their way into it. (This is disputed by all conservative scholars.)

Not only are these translators prejudiced, they also feel that they have developed the talent of mind-reading, and they have chosen to devote this talent ( ? ) to reading the minds of the Old Testament writers, since they are not sure that the writers really wrote what they intended to write. Dr. G. R. Driver, who wrote the "Introduction to the Old Testament," shows that the translators felt it necessary to alter the Hebrew Text and even to reconstruct it to some degree before translating it. Driver says:

So much for the text of the Hebrew Old Testament as it lies before us; but it is certain that this does not always represent what was originally written. The translator must often go behind the traditional text to discover the writer's meaning. (Pg. xvi.)

As an example of this "mind reading" the translators have rearranged the Hebrew Text to what they think it should be after they have gone "behind the tradition text to discover the writer's meaning." Somehow they believe that no less than 136 verses are displaced from their correct locations; and by means of their "mind reading," they know exactly where to place them. The New English Bible has been reviewed by Terence H. Brown, Secretary of the Trinitarian Bible Society of London, England. Concerning these transpositions he says:

The translators have rearranged the text to some extent on the assumption that through the inadvertance of copyists

some passages have become displaced from their correct positions. No less than 136 verses are affected in this way, including Job iv, 21 moved to v, 4; part of xii, 6 to xxi, 17; xli, 1-6 to follow xxxix, 30; Psa. cxiii, 9 to cxiv, 1; Isa. v, 24, 25 to follow x, 4; xli, 6,7 follow xl, 20; lii, 14 follow liii, 2; Zechariah iii, 1-10 follow iv, 14; and xiii, 7-9 follow xi, 17. (Pamphlet reprinted from the "English Churchman," March 20, 1970)

Furthermore, as their "Introduction to the Old Testament" declares, they look upon the Bible simply as "a body of literature spread over a period extending from the twelfth to the second century B.C." By making the unqualified statement that the Old Testament is simply "a body of literature," the translators reveal their attitude toward the whole project. If, as they state, the Bible is just "a body of literature," then they will not treat it as the revelation of God but as the production of man, and in fact, the only reference to God in the Introduction is a discussion of the word translated "Lord" or "Jehovah" in the King James Version.

The translators of the NEB do not believe in the verbal, plenary inspiration of the Bible; and because of this prejudice against the Bible, they have not sought to give us an accurate translation, even admitting this, for Professor J.K.S. Reid, when the New Testament was published in March, 1961, boldly said about the method adopted by the translators on words with a denominational significance:

*But clearly in cases like these, a compromise was indicated. We therefore varied the translation in an effort to please everyone. (Daily Mail, 15/3/61, quoted in "Faithful Translation or Faithless Interpretation?" Pg. 11)*

"Newsweek" magazine for March 23, 1970, quoted Sir Godfrey Driver as saying, "translators made no attempt to follow closely Hebrew idiom or modes of expression," which is another admission that great liberties were taken with this translation.

So these translators do not give us what the Scriptures say,

but what they think they ought to say. Let us note two examples of this. The headings of the Psalms establish both their authors and the date of their writing, but because of their strong testimony against the higher critical theories of these translators, these headings have been omitted. Yet when they come to the Song of Solomon (called Song of Songs in the NEB) the translators have added and inserted their own opinions by designating the speakers, although these designations do not appear in the Hebrew text.

Even politics has influenced the translators, according to Hiley H. Ward, religion writer for the Detroit "Free Press." On March 21 he wrote, "Let's wait a year or so before we sing the praises too high." He then went on to explain that even the New Testament had been edited since it was first published in 1961 to eliminate certain anti-Semitic references or what he calls "the subtle anti-Semitism in the first NEB." Ward says that such "subtle anti-Semitism disappeared in the new Revised NEB compared to the first."

The fact that the translators have freely eliminated or substituted other words for the word "Jew" in different Scripture passages indicates the liberty which they have taken purely from an ideological or political standpoint in tampering with the integrity of the text itself. This Bible has been dressed up and changed about to meet certain political conditions which presently exist.

The prejudice and bias of these translators against the Bible is seen also by the dates assigned to it. By dating the first writings of the Old Testament in the twelfth century and the last writings in the second century, as stated in their "Introduction to the Old Testament," they have both rejected the Mosaic authorship of the Pentateuch and the prophecies of the latter prophets of the Old Testament. Moses wrote around 1450-1410 B.C., and conservative scholars are in agreement that the last prophet of the Old Testament wrote during the fifth century B.C. before the prophets ceased.

That Moses was the author of the Pentateuch is well established in all the Scripture. In the Old Testament we find that everywhere the first five books were treated as the writings

of Moses, and there are numerous verses in the New Testament declaring the same. Paul declares in II Corinthians 3:15 that Moses was their author, and no less than six times Jesus Himself declares them to be the books of Moses, i.e. Mark 12:26; Luke 16:29; 24:27; Matthew 8:4; John 7:19; Mark 10:4-5.

Without doubt then, Moses is the author and writer of the Pentateuch, having received its contents by the revelation from God and having written them by the inspiration of God. The New English Bible, in rejecting the Mosaic authorship of the Pentateuch, has rejected the testimony of both the Old and the New Testaments, repudiated the inerrant and infallible Word of God, and contradicted the testimony of the Lord Jesus Christ. If we accept The New English Bible, then we, too, must repudiate the testimony of the Lord Jesus Christ.

## **Conclusion**

The New English Bible is just one example of what happens to the Bible when the modernist defiles it with his dirty hands. You cannot trust a modernist to be the translator of the Word of God. E.L. Bynum, pastor of the Tabernacle Baptist Church of Lubbock, Texas, has well said:

We might as well trust a lunatic for a lawyer, a quack for a physician, a wolf for a sheep dog, an alligator for a baby sitter, a rapist as a Girl Scout leader, or a communist for our President. No modernist can be trusted with the translation of the Word of God, or the proclamation of the Word of God!

The Bible is replete with warnings about such men who "handle the word of God deceitfully" (II Cor. 4:2), and we are warned to beware of such men. A writer of more recent date has also clearly pointed this out.

Probably the greatest preacher of modern times was Charles Haddon Spurgeon of England. Spurgeon, writing in his publication, "The Sword and the Trowel" in September, 1888, warned against those who would alter and pervert the Word of God. What he wrote in 1888 is strongly needed today, for The New English Bible is a fulfillment of the very things he warned against. Listen to what Spurgeon said.

\* \* \*

"Every motive that could move men to alter the Word of God has been fully delineated in various portions of the Bible.

It shows that God was aware from the first of the reception that would be given to His truth; and it is as instructive to the humble believer as it is humiliating to the modern lover of penknife criticism.

“The tendency to alter the Word of God is **HUMAN**. It is manifested in the first religious conversation on record. The Divine voice had asserted ‘Thou shalt not eat of it’; the human voice added ‘neither shall ye touch it.’ The addition was the precursor of the fall.

“The desire to alter the Word of God is **DANGEROUS**. In the wilderness God Himself points this out. ‘Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it’ (Deuteronomy 4:2). The nations they were advancing to conquer had long cast aside their allegiance to their Maker, and the least tendency to question or alter God’s Word might result in the same downfall for Israel. Deuteronomy 12:31,32 distinctly refers to this danger, and re-asserts the warning. ‘Thou shalt not add thereto, nor diminish from it.’ That idolatry does result from such daring rebellion is proved by the state of the Roman Catholic community to-day.

“The act of altering the Word of God is **SINFUL**. ‘Add thou not unto His words, lest He reprove thee, and thou be found a liar’ (Proverbs 30: 5,6). ‘Every word of God is pure’; and he who essays to improve upon it imputes error to the All-wise. Only unholy minds could attempt it.

“The desire to alter the Word of God is **WEAKNESS**. Jeremiah’s was a terrible message, and even he might yield to feelings of pity for his race. God saw this, and in words that could not be misunderstood, He said to the prophet, ‘Diminish not a word’ (Jeremiah 26:2). If God’s message is diminished its power is lessened, and its results are consequently less certain. The authority, the power, the meaning, the terror of God’s truth must be preserved in all their fulness if God’s purposes are to be carried out.

“The ambition to alter the Word of God is **PHARISAIC**. To break the perfection of the law and teach our own alterations or additions as if they were of God is vile indeed

(Matthew 5:19,20). Our Lord reproved this spirit in scathing and unmistakable language. Why is it His Words are forgotten? 'Ye have made the commandment of God of none effect by your tradition,' He says 'They teach for doctrines the commandments of men' (Matthew 15:6-9). The Pharasaic spirit thus renders impossible, obedience to God as the Supreme Teacher.

"The craving to alter the Word of God is **ACCURSED**. Revelation 22:18,19 should be read with fear and trembling. Thus all down the ages God has warned men against this crime. He is a jealous God, and has determined to visit with the direst punishment all who dare to alter His completed and full revelation.

"This is the crime of the present day: the Lord preserve us from it."